

The Correct Way of Progressing  
to  
Higher *Magga* and *Phala*

By

**Ashin Kuṇḍalābhivamsa**

Translated by  
Dr. Than Than Nyein

Saddhammaramaṣī Meditation Centre  
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Saddhammarānīsī Meditation Centre**

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To-day is the full-moon day of Thadinkyut 1362ME (12-10-2000). The *dhamma* talk that will be delivered this afternoon, the full-moon day of Thadinkyut, is the Correct Way of Progressing to Higher *Magga* and *Phala* or to higher path consciousness and fruition consciousness.

In the previous years I had talked about this *dhamma* once, but the facts given near the end of the talk were not quite complete. That is why I am repeating on the same theme now to give the information that is needed.

## 2 Progressing to Higher Magga and Phala

This *dhamma* talk on the correct way of Progressing to Higher *Magga* and *Phala* will be given in three sections.

1. How to attain the lower *magga* and *phala* by the correct method of practice.
2. How to train to maintain securely by the correct practice, the achieved lower *phala*.
3. How to attain the higher *magga* and *phala* by practising correctly.

How many sections....? (Three sections, Venerable Sir) The number one section is on how to practise correctly to attain the lower *magga* and *phala*. The number two section is on how it is trained to practise correctly to maintain securely the lower *phala* already achieved. The number three section is on how to practise by the correct method to reach higher *magga* and *phala*. I shall talk on these sections in serial order.

The *dhamma* audience listening to this *dhamma* talk now are seriously practising the meditation. From the *dhamma* already achieved, most of this audience want to proceed to attain, to reach the next higher *nāṇa*. The veteran yogis are very much in earnest. This *dhamma* talk is given for those who want to proceed to realize the noble higher *dhamma* that they have not yet attained.

**To attain the lower *magga* and *phala***

The explanation on the first section of the talk, the correct way of practising to attain the lower *magga* and *phala* will be given. Since the yogis are still *puthujjanas*, to experience the lower *magga* and *phala*, they have to begin practising to achieve *Nāmarūpa pariccheda ñāṇa*. Don't the *yogis* have to practise initially to experience *Nāmarūpa pariccheda ñāṇa*? (Yes, the *yogis* have to practise thus, Venerable Sir).

Let us recite the motto,

**Motto: *Puthujjana* begins noting  
To perceive *nāma rūpa* truly.**

This motto means that the *puthujjanas*, practising to attain lower *magga* and *phala*, must begin the meditation to experience *Nāmarūpa pariccheda ñāṇa*.

How to practise meditation to experience *Nāmarūpa pariccheda ñāṇa*?

The veteran yogis have heard this instruction many times before, "Listen over and over again." Yes, you are to listen again. Firstly, noting must be done to know the nature of phenomena. In practising *vipassanā* meditation, initially the nature of phenomena has to be noted. Secondly, the noting must be done to perceive the arising and passing

#### 4 Progressing to Higher Magga and Phala

away of the phenomena. Thirdly, noting must be done to know the passing away or the dissolution of the phenomena. As soon as the passing away is experienced, the *vipassanā ñāṇa* has become so powerful (*balavant*) that starting from *Bhaṅga ñāṇa*, one progresses through *Bhaya*, *Ādinava*, *Nibbidā*, *Muñcitu kamyatā*, *Patisankhā*, *Sankhārupekkhā*, *Anuloma*, *Gotrabu ñāṇas* respectively and then reaching *sotapatti magga* and *phala ñāṇa*.

That is why, first of all the nature of phenomena must be noted to know. Only by knowing the nature of phenomena, arising and passing away can be experienced. How does one note to know the nature of phenomena? Let us recite the motto first.

**Motto: Noting only on the present  
Can the nature of phenomena  
Be perceived truly.**

Only by noting on the present moment that the nature of phenomena can be perceived. Lightness, heaviness, pushing, pulling, shaking, moving and so on are the nature of phenomena, Pushing and pulling are the nature of phenomena. Shaking and moving.....what are they? (They are the nature of phenomena, Venerable Sir). Yes, you will thus experience the nature of phenomena.

In sitting meditation, while noting “rising, falling, sitting, touching”, note on the present moment attentively as much as possible to know the nature of phenomena. In noting “rising”, as soon as the inhaling starts, the abdomen rises stage by stage. Isn’t the present moment of this stage by stage rising to be noted as much as possible? (It must be noted thus, Venerable Sir). Yes, it must be noted like this. When noting is on the present moment of rising, isn’t the nature of pushing and tautness evident? (It is evident, Venerable Sir). Yes, when the noting is on the present moment, the nature of pushing and tautness usually becomes evident.

When the nature of phenomena is evident, the *yogi’s* noting becomes better and he is also pleased with his noting. The nature of pressure, pushing and tautness are the ultimate reality (*paramattha*) of wind element (*vāyo dhātu*). The veteran *yogis* have heard about how to note this *paramattha dhamma*, many times before but listen again repeatedly. Ignore the shape of the abdomen as much as possible, but try to note attentively the nature of tautness and pushing as much as possible. The shape of the abdomen is an apparent reality, a concept (*paññatti*). The nature of tautness or pushing---what is it? (It is *paramattha*, Venerable Sir) Yes, it is the ultimate reality (*paramattha*),



which must be noted attentively as much as possible. In noting attentively as much as possible, stage by stage formation of the nature of phenomena must be noted precisely on the present moment, then the nature of tautness or pushing which is *paramattha* will be evident.

In noting “falling” also, stage by stage falling and slaking at the present moment must be noted precisely as much as possible. Stage by stage falling and slaking phenomena is *paramattha*.

**Motto: Supporting, tautening, slaking,  
Pushing, shaking and moving,  
This is the wind element(*vāyo dhātu*)  
Note it, noble *yogi*.**

The nature of slaking, moving and so on is *paramattha*. This *paramattha* must be noted attentively as much as possible, and when one catches up with this stage by stage falling, the nature of phenomena will be truly realized. Ignore the shape of the abdomen, which is *paññatti* as much as possible and the nature of phenomena of stage by stage movement must be noted as much as possible.

**Motto: Ignore the *paññatti*,  
*Paramattha* must be truly noted.**

The shape of the abdomen, which is *paññatti*, must be ignored as much as possible. *Paññatti* is not to be noted in *vipassanā*, when noting “rising”, the nature of tautness and pressure from the inside; when noting “falling” the nature of falling stage by stage in the inside is the *paramattha*. This *paramattha* must be noted as attentively as possible.

In noting “lifting, pushing, dropping” the noting must be done in the same way. Ignore the shape of the foot (*paññatti*) as much as possible. In noting “lifting” note to know the nature of rising stage by stage, as much as possible. In noting “pushing”, ignore the shape of the foot. Note attentively to know the stage by stage forward movement as much as possible. In noting “dropping”, ignore the shape of the foot as much as possible. Note carefully to know the stage by stage dropping, as much as possible.

The nature of stage by stage movement can now be followed and noted on the present moment. Thus, when “lifting” is noted, not only the stage by stage upward movement but also the increasing lightness in moving up; when “pushing” is noted, not only the stage by stage forward movement, but also the increasing lightness in moving forward; in noting “dropping”, not only the stage by stage downward movement, but also the in-

creasing heaviness in dropping are experienced by the veteran *yogi's* themselves. For the new *yogis* also, if noting is practised with the correct method, they may perceive these nature of phenomena very soon.

In the first instance, isn't the nature of phenomena must be noted so as to know? (Yes, the nature of phenomena must be noted first so as to know, Venerable Sir). After perceiving the phenomena, the discernment of *rūpa dhamma* and *nāma dhamma* known as *Nāmarūpa pariccheda ñāṇa* becomes automatically evident. In noting "rising", the nature of rising, tautness and pressure is one entity and the mind noting the phenomena is another entity. In noting "falling", the nature of falling, downward movement is one entity, the noting mind is another entity; the discernment of these two entities is realized. The nature of rising, tautness or pushing is not aware of the object and so it is *rūpa dhamma*. The nature of falling movement is also not aware of the object and so it is *rūpa dhamma*. Noting the rising and falling is the knowing mind, so what *dhamma* is that? (It is *nāma dhamma*, Venerable Sir). So isn't the *yogi* has to begin noting from *Nāmarūpa pariccheda ñāṇa*? (Yes, the *yogi* has to begin noting thus, Venerable Sir).

Being a *puthujjana*, the *yogi* wanting to attain the lower *magga* and *phala* has to begin by noting

from *Nāmarūpa pariccheda ñāṇa*. For walking meditation, in noting “lifting, pushing, dropping”, when lifting, upward movement stage by stage is one entity. The knowing mind is another entity. In pushing, the stage by stage forward movement is one entity. The noting mind is another entity. In dropping, the downward stage by stage movement is one entity. The noting mind is another entity. When this phenomena is realized, the discernment follows immediately. The nature of lifting, pushing, dropping is not aware of the object, is it *rūpa dhamma* or *nāma dhammā*? (It is *rūpa dhamma*, Venerable Sir). Because the noting of lifting, pushing, dropping is aware of the object, is it *rūpa dhamma* or *nāma dhammā*? (It is *nāma dhamma*, Venerable Sir).

In this *khandā* of the *yogi*, there are only *rūpa dhamma* and *nāma dhamma*. There is no I or *atta*. “I” is only a term used for the sake of conversation, in the *loka vohara*. This discernment of *nāma* and *rūpa* is known as what *ñāṇa*? (It is known as *Nāmarūpa pariccheda ñāṇa*, Venerable Sir). Yes, it must be practised to realize the *Nāmarūpa pariccheda ñāṇa* first and foremost.

**Motto: Puthujjana, first and foremost  
Must note to realize  
The *nāma rūpa* truly.**

After *Nāmarūpa pariccheda ñāṇa* is *Paccaya pariggaha ñāṇa*, the knowledge of cause and effect. When *Nāmarūpa pariccheda ñāṇa* is basically and correctly realized, *Paccaya pariggaha ñāṇa* is also not very difficult to comprehend. In fact it is almost automatically realized. Since “rising falling” appears foremost the noting mind has to follow by noting it. The fact that “rising falling” is the cause and the noting mind is the effect has been comprehended. This one-step higher knowledge is *paccaya pariggaha ñāṇa*. “Rising falling” is the cause, the noting mind is? (The effect, Venerable Sir).

Since “lifting, pushing, dropping” appear first, the noting has to follow and note. The phenomena of “lifting, pushing, dropping” is the cause and the noting mind is? (The effect, Venerable Sir). Knowing the cause and effect is *Paccaya pariggaha ñāṇa*. When the nature of *dhamma* is perceived, *Nāmarūpa pariccheda ñāṇa* and *Paccaya pariggaha ñāṇa* are realized in succession.

After *Paccaya pariggaha ñāṇa* is *Sammasana ñāṇa*. This *Sammasana ñāṇa* is a distressful *ñāṇa*. The veteran *yogis*, when reaching this *ñāṇa*, very often know by themselves that not before long in sitting meditation, pain, tingling, dull pain, sharp pain, dizziness, itchiness, nausea and so on, the *dukkha vedanā* will become evident. The yogi perceived

that, O, this massive body (*khandā*) is just a block of *dukkha*. This *dukkha* is also not permanent, changing now and then from one type to another; now it is pain, then tingling, after that dull pain and so on, it is not permanent. It is impermanance. Impermanance is in English, what is it in *Pali*? (*Anicca*, Venerable Sir). By contemplating, it is comprehended as *anicca*. The yogi does not come to meditate *vipassanā* to experience such *dukkha*. The yogi expects to experience and have progress in *dhamma* quickly and pleasantly by practising *vipassanā*. It is not happening according to one's expectation is now realized. This massive *khandā* is not controllable. Uncontrollable is in English, what is it in *Pali*? (*Anatta*, Venerable Sir). The knowledge of comprehending *anicca*, *dukkha* and *anatta* is known as *Sammasana ñāṇa*. When noting can be done precisely on the present moment and the nature of *dhamma* is perceived, *Nāmarūpa pariccheda ñāṇa*, *Paccaya pariggaha ñāṇa*, and *Sammasana ñāṇa* are realized in succession.

Secondly, the noting must be done to perceive the arising and passing away. Only by understanding the true nature, the arising (*udaya*) and passing away (*vaya*) can be perceived. When "rising" is noted, tautening and pushing happening in small stages; in noting "falling", the phenomena of falling and moving which are happening in small stages,

can be experienced. When the *yogi* gains the next step of the insight knowledge, the *yogi* will perceive that these tiny stages are not continuous. One tiny stage arises and then ceases; another tiny stage appears and then passes away, or in other words these small stages are arising and passing away.

In the same manner, in noting “lifting, pushing, dropping”, the small stages are not continuous, that is, one tiny stage arises and disappears. The next tiny stage forms and then ceases and so on. It is distinctly experienced. When the nature of the phenomena is perceived, can the arising and passing away be experienced? (Yes, it can be experienced, Venerable Sir). After lightness and heaviness are perceived, these phenomena of lightness and heaviness in stages, arising and passing away may be experienced by the veteran *yogis* themselves.

**Motto: Only when the nature is perceived,  
*Udaya* and *vaya* will be comprehended.**

Secondly, the noting must be done to experience the arising and passing away of the phenomena. Thirdly, the noting must be done to perceive the passing away or the dissolution of the phenomena. On reaching *Udayabbaya ñāṇa* in the initial stage, the arising and passing away is not very evident.

Happiness is only evident. The *yogi* experiences the lightness in body and mind (*kāya lahutā, citta lahutā*); gentleness in body and mind (*kāya mudutā, citta mudutā*); fitness in body and mind (*kāya kammaññatā, citta kammaññatā*); proficiency in body and mind (*kāya pāguññata, citta pāguññata*) and as if the noting mind is noting the sense-objects automatically that the noting becomes quite easy. Very often the *yogi* reports, "I feel like I am sitting and watching" Which *ñāṇa* is this? (*Udayabbaya ñāṇa*, Venerable Sir). Yes, it is the initial stage of *Udayabbaya ñāṇa*.

With pleasantness in body and calmness in mind, the *yogi* reports, "In my whole life, I have never been so peaceful and calm in body and mind before. I don't know how to express this experience. My body is like a tumbling doll, stable, erect and calm by itself. Also the mind is calm and peaceful". Thus it is very often reported by the *yogis* whose noting is good and easy and this stage of insight knowledge is the initial stage of *Udayabbaya ñāṇa*. There is pleasantness in body, *kāya sukha* and happiness in mind, *cetasika sukha*.

*Suñāgaram pavithassa, santacittassa bhikkhuno,  
amānusī rati hoti, sammā dhammam vipassato.*

*Suñāgaram*, to a quiet meditation centre; *pavithassa*, enter; *santacittassa*, acquiring a calm mind; *sammā*,



excellent; *dhammam*, the arising and passing away of *rūpa dhamma* and *nāma dhamma*, *vipassato*, practising *vipassanā* meditation; *bhikkhuno*, noble *yogi* who can observe that danger of *samisarā*; *ammanusi*, ordinary human beings and celestial beings cannot experience; *rati*, *vipassanā piti sukha*; *iti*, thus; *Bhagavā*, the *Buddha*, *avosa*, with compassion leading and wisdom had expounded.

*Sadhu! Sadhu! Sadhu!*

The *yogi* who is at *Udayabbaya ñāṇa* approaches a quiet meditation centre, entering it and contemplating on the arising and passing away of *rūpa dhamma* and *nāma dhamma* is so filled with *vipassanā* joy (*piti*) and bliss (*sukha*) that let alone an ordinary human being, even an ordinary celestial being cannot be as happy as him, said the *Buddha*.

As expounded by the *Buddha*, *yogis* having good notings have such experiences by themselves. During the initial stage of *Udayabbaya ñāṇa* there are chances to be happy, usually filled with happiness and colours and lights may be seen. As the noting is continued, on reaching the mature *Udayabbaya ñāṇa*, at the beginning there is nothing much in distinction. On continuing noting respectfully and attentively, the arising and passing away usually becomes evident. For some *yogis* who are

so overjoyed with these happiness that they are delayed in perceiving the arising and passing away. These *yogis* are under the wrong impression that this must be the noblest *dhamma*. Sense-objects, monasteries, pagodas (*cetiyas*), female and male celestial beings (*devis* and *devas*), their magnificent mansions and so on are perceived. Doesn't the *yogi* imagine these to be the noble *dhamma* that he had gained? (Yes, the *yogi* thinks so, Venerable Sir).

The meditation teacher (*kammaṭṭhanacariya*) have to make special efforts to teach these *yogis*, “*Yogi*, noting superficially will not do. You must note respectfully and attentively. Try to contemplate the beginning and the end of “rising” and the beginning and the end of “falling” attentively!”. As instructed by the teacher, when the *yogi* respectfully and attentively does the noting, he usually comprehends the beginning and the end of “rising”. “The first one or two days it is not evident, Venerable Sir. Noting as usual, but after one or two days it becomes evident. Now I can note the beginning and the end of “rising” distinctly and attentively” is the report of the *yogi*. Beginning of rising is arising and end of rising is? (Passing away, Venerable Sir). Beginning of falling is arising and end of falling is (Passing away, Venerable Sir). Now the *yogi* has experi-

enced the arising and passing away. Only by understanding the true nature that arising (*udaya*) and passing away (*vaya*) can be comprehended. Now the yogi has clearly perceived the arising and passing away. What stage is it? (It is the ~~second~~ stage, Venerable Sir).

When the concentration (*samadhi*) develops more and more, in noting “rising” it is found that there are stages of arising and passing away of “rising” and also in noting “falling” there are stages of arising and passing away of “falling”. Thus, after comprehending the arising and passing away, continue practising to experience the passing away or the dissolution.

Thirdly, what must you comprehend in noting? (To comprehend the passing away or dissolution, Venerable Sir). Yes, you have to practise to experience the passing away. Only when this passing away can be comprehended, *vipassanā ñāṇa* becomes powerful (*balavant*). *Nāmarūpa pariccheda ñāṇa*, *Paccaya pariggaha ñāṇa*, *Sammasana ñāṇa* and up to *Udayabbaya ñāṇa* are the weak (*taruna*) *ñāṇas* of *vipassanā*, still young, tender and immature. In ignoring the *paññatti* to perceive the *paramattha* don't you have to note attentively? (Yes, we have to note attentively, Venerable Sir). Ignore the *paññatti* as much as possible. Effort has to be made to note attentively

to perceive the *paramattha* as much as possible because the *vipassanā ñāṇa* is still weak.

When the *Bhaṅga ñāṇa* is reached, shapes and forms (*paññatti*) gradually recede or become indistinct. Only the nature of phenomena (*paramattha*) becomes distinct. Because of the powerfulness of *vipassanā ñāṇa* only the passing away is usually comprehended. But it will not be comprehended immediately. For some *yogis* whose concentration (*samādhi*) is weak and the method of noting too is not so proper, they will not perceive the passing away immediately. When the passing away is not perceived, it is not a strong *vipassanā ñāṇa* and so will the progress be slow or fast? (The progress will be slow, Venerable Sir). Yes, the progress will be slow.

That is why, every now and then, the method of noting to perceive the passing away has to be delivered to the *yogis*, isn't it? (Yes, it has to be delivered thus, Venerable Sir). "*Yogi*, when noting "rising, falling", try to note attentively to know as much as possible the end of rising and the end of falling". Very often, some of the intelligent *yogis* reply, "At the end, stopping and passing away take place. Rising and falling is not continuous, Venerable Sir. The rising and falling are of different parts, Venerable Sir". When the rising ends, then the falling appears. When the

falling ends, then the rising appears. The passing away at the end of rising and at the end of falling, aren't they distinct? (They are distinct, Venerable Sir).

“*Yogi*, out of the beginning and the end, you must pay more attention on the end. When you perceive the end, it is the same as you perceive the passing away”. The end of rising and the end of falling are to be noted respectfully and attentively with great care. Which ever sense object you are noting, only if you attentively note the end, you will perceive the passing away at the end.

In noting “lifting, pushing, dropping”, end of lifting, end of pushing, end of dropping are to be noted more mindfully and carefully, isn't it? (Yes, it has to be noted thus, Venerable Sir). *Yogi* himself knows that he is at *Udayabbaya ñāṇa*, but not at *Bhaṅga ñāṇa* yet and nothing distinctive happens, passing away is not perceived. For some *yogis* many days went past without perceiving the “passing away”. How to note when the “passing away” is not perceived? The ends of objects are to be paid more attention in noting. Don't you have to note more attentively on the end of the sense object? (It has to be noted thus, Venerable Sir).

When noting attentively on the end of rising, the end of pushing, the end of falling, it will be perceived that the end of rising disappears fleetingly, the end of pushing disappears fleetingly and the end of dropping disappears fleetingly. The veteran *yogis* have experienced this by themselves. Perceiving the passing away is at *Bhaṅga ñāṇa*. Seeing the passing away is at what *ñāṇa*? (*Bhaṅga ñāṇa*, Venerable Sir). Now the *vipassanā ñāṇa* has become powerful. The forms and shapes of *paññatti* are disappearing gradually. Only the phenomena of passing away is comprehended.

When the *vipassanā ñāṇa* has become powerful (*balavant*) the power of noting has also become stronger and the progress in stages can be achieved. As soon as any sense-object is noted, it passes away or disappears. Comprehending the rapid passing away, doesn't the *yogi* think it is so fearful? (Yes, it is so fearful, Venerable Sir). Comprehending the fearfulness is *Bhaya ñāṇa*.

Knowing the passing away all the time, the *yogi* will think that there is nothing good in this body (*khandā*). Don't you come to realize this? ( Yes, we have come to realize thus, Venerable Sir). This is *Ādinava ñāṇa*. Because of perceiving the passing away all the time, don't you think that, O this *khandā* is so wearisome? (Yes, we think so, Venerable Sir). Hence, knowing this is *Nibbidā ñāṇa*.

This wearisome *khandā* is decaying or passing away. To be liberated from this *khandā* which is full of decaying, must be good. Wanting to be liberated is at what *ñāṇa*? (*Muñcitu kamyatā ñāṇa*, Venerable Sir). Some *yogis* report, “I want to abandon altogether. I don’t want to note any more. I do not want to be born again in any of the planes, I want this life to be the last, Venerable Sir”. The *yogi* is at which *ñāṇa*? (*Muñcitu kamyatā ñāṇa*, Venerable Sir). The *yogi* does not want anything, he wants to abandon everything. Wanting to abandon is at which *ñāṇa*? (*Muñcitu kamyatā ñāṇa*, Venerable Sir). The *yogi* wants to abandon the noting altogether, sometimes he actually let go of the notings. Even though the *yogi* is abandoning the noting, the noting is carrying on by itself. It cannot be abandoned.

It cannot be abandoned like this. Noting must be done again. The *ñāṇa* where noting is observing again is *Patisankhā ñāṇa*. At this *Patisankhā ñāṇa*, sometimes *dukkha vedanā* are even more evident than at *Sammasana ñāṇa*. For those *yogis* who do not have much *dukkha vedanā* at No. 3 *ñāṇa* (*Sammasana ñāṇa*) when reaching No.10 *ñāṇa* (*Patisankhā ñāṇa*) now they experience more *dukkha vedanā* than before. The body suffers and so does the mind. Every now and then, wanting to get up, wanting to shake the hand, wanting.

to shake the foot. Not before long in sitting, wants to get up and walk, getting restless. What is this *ñāṇa*? (*Patisankhā ñāṇa*, Venerable Sir). *Dhamma* cannot be perceived, while the days have gone by, the experiences are bad; at the beginning the *dhamma* experiences are quite good, but now it is getting bad, and the *yogi* thinks he cannot comprehend *dhamma* any more.

As instructed by the teachers, noting respectfully and attentively, the *yogi* reaches *Sankhārupekkhā ñāṇa*. At the *Sankhārupekkhā ñāṇa* the *yogi* is under control, can tolerate the vicissitudes of life. When noting is continued, the concentration gets one step more mature and stronger and matured *Sankhārupekkhā ñāṇa* is reached, whereby *Anuloma ñāṇa* in conformity with or adaptable to *magga* and *phala* arises. At the *Anuloma ñāṇa* the lineage of *puthujjana* is cut off and *Gotrabhu ñāṇa* of *ariyas* arises.

After *Gotrabhu ñāṇa*, not even a mind moment in between, *Sotapatti magga* and *phala* arise. The door to *apāya* is completely closed, *nibbāna* is attained through realization and never in the *saṃsārā* the *yogi* will return to *apāya*. Now you have attained the lower *magga* and *phala*. The discourse on the correct way of practice to attain the lower *magga* and *phala*, isn't it complete? (It is complete, Venerable Sir). Yes, it is fairly



complete. But it is not the main point. The veteran *yogis* who are practising to experience the lower *magga* and *phala*, or already have experienced the lower *magga* and *phala*, usually remember the way they have practised. But in this discourse I am including this method for the new *yogis*. Don't I have to include this? (It has to be included, Venerable Sir). This talk on the correct way of practice to achieve the lower *magga* and *phala* is fairly complete.

### **To maintain the lower *phala* securely**

Now I will talk on how to practise to securely maintain the lower *phala* already achieved. Those *yogis* who want to proceed, to reach the higher *magga* and *phala*, don't they have to make the lower *magga* and *phala* secure? (Yes, they have to do this, Venerable Sir). This is very very important. Even though the lower *magga phala* is not secure yet, the *yogis* want to proceed to higher *magga* and *phala*. Can they reach their goal? (No, they cannot reach their goal Venerable Sir). No, they cannot achieve their aim. Is the *yogi* who has achieved lower *magga* and *phala*, a *puthujjana* or an *ariya*? (An *ariya*, Venerable Sir). Don't I have to ask this for general knowledge? (Yes, it has to be asked thus, Venerable Sir). For knowledge sake it has to be asked. Is the *yogi* who has experienced the lower *magga*

and *phala*, a *puthujjana* or an *ariya*? (An *ariya*, Venerable Sir).

**Motto: Starting from *Udayabbaya*,  
Truly the *ariya* has to practise.**

A person who has experienced the lower *magga* and *phala* is already an *ariya*. After becoming an *ariya*, the *yogi* has to practise to achieve the lower *magga* and *phala*. To maintain the lower *magga* and *phala* securely is the training. How to practise for this? It is better to recite the motto first. Let us recite the motto.

**Motto: The *phala* truly achieved  
To reach again quickly and main-  
tain longer  
With this aim, practise over and  
over again.**

The *phala* truly achieved, to reach it again quickly means: if it is the lower *phala*, it is *Sotapatti phala*. It must also be practised to reach the *Sotapatti phala* quickly. After practising to reach this *phala* quickly, it must also be practised to maintain it longer. Not only to practise, to maintain it longer, must practise over and over again, by studying, to become an ingrained habit. How many points? (Three points, Venerable Sir). Yes, it must be practised to reach it again, to maintain it longer and repeat the practise over and over

again. In the motto, “the *phala* truly achieved, to reach again quickly” means: it must be practised to reach it quickly, maintain it longer and to practise over and over again. With these three aims in view, by studying, the practice must be carried out.

From which *ñāṇa*, does the *yogi* have to start? (Must start from *Udayabbaya ñāṇa*, Venerable Sir). Yes, starting from *Udayabbaya ñāṇa*, then *Bhaṅga*, *Bhaya*, *Ādinava*, *Nibbidā*, *Muñcitu kamyatā*, *Patisankhā*, *Sankhārupekkhā*, *Anuloma ñāṇa* 3-4 times, *Anuloma ñāṇa* straight away to lower *phala* must be reached. These *ñāṇa* are to develop quickly in series to be able to enter into absorption in the lower *phala*. Practise and train diligently to reach it quickly.

How can the training be done? The listening audience and the *yogis* are mainly used to sitting and noting for one hour. For the present day *yogis* how much time is allotted for sitting meditation? (The allotted time is one hour, Venerable Sir). Yes, mostly allotted as one hour. In this one hour, while noting “rising, falling, sitting, touching,” the resolution shall initially be made to be able to reach the lower *phala* in 50 minutes. “At 50 minutes, may I reach the lower *phala* that had been attained before”, that is how the *yogi* should make the resolution. If in 50 minutes the *yogi*

can reach the lower *phala*, then next time the resolution to reach the lower *phala* in 40 minutes must be made. So it has become 10 minutes faster, isn't it? (Yes, it has become 10 minutes faster, Venerable Sir). When the *yogi* can reach the *phala* in 40 minutes next time, in sitting meditation, the resolution must be made to attain in 30 minutes. Isn't it becoming faster and faster? (Yes, it has become faster and faster, Venerable Sir).

In 30 minutes the *phala* is reached, in the next sitting, the resolution must be to reach the *Sotapatti phala* in 20 minutes. If it is accomplished in 20 minutes, then, aim for 10 minutes. Noting for 10 minutes and then reaching the *phala*, isn't it fast? (Yes, it is fast, Venerable Sir). This is how to train the practice stage by stage. In *Pali*, the word is "*vasi*", meaning to have mastering power.

In 50 minutes if the *phala* is attained, next time try for it in 40 minutes. When *phala* can be attained in 40 minutes, then next time to get it faster, aim for it in 30 minutes. After attaining it in 30 minutes, try for it in 20 minutes. When it is reached in 20 minutes, try to attain it quicker in 10 minutes. This procedure illustrates the meaning of the phrase "to reach again quickly", is it clear? (Yes, the meaning is clear, Venerable Sir). This is how to train to reach the *phala* faster. In the beginning train for 50 minutes, then

later when the power of *samādhī* develops take the training according to your wish and stamina. You will be able to take the training.

It must also be practised to “maintain it longer”. Like the above resolution, while noting “rising, falling, sitting, touching” in one hour, when at 50 minutes, may I experience the cessation and the duration of cessation be 10 minutes and so on and then longer, must be resolved. If the cessation time is 10 minutes, next increase the time to 15 minutes of cessation. When the cessation time can be accomplished as 15 minutes, then next increase it to 20 minutes of cessation. Don’t you have to train to maintain it longer? (Yes, it has to be trained thus, Venerable Sir). When the cessation time accomplished is 20 minutes, next time aim for 30 minutes of cessation. Don’t you have to train to maintain it longer? (It has to be trained thus, Venerable Sir).

When the cessation of 30 minutes is accomplished, train and practise to get it up to 40 minutes of cessation. Next time, may I have the 40 minutes of cessation; next time may I have the 50 minutes of cessation; next time may I have one whole hour of cessation; this is how one has to make resolutions according to one’s *samādhī*. The meaning of “to maintain it longer”, has become clear, isn’t it? (Yes, the meaning has been clear,

Venerable Sir). The practice has to be built up to get longer time on the state of cessation. Those who have moderate power of *samādhi* can be trained to accomplish it. When the *samādhi* is moderately strong, it can be trained thus. In case *samādhi* becomes a bit weak, the cessation cannot be achieved even if trained.

Now I will tell you my experience as a meditation teacher (*kammatthanacariya*). The monks who are selected by the elders (*theras*), to be appointed as *kammatthanacariya*, are sent to the Main Mahasi Centre. All these monks have passed the *dhamma* lectureship examination (*dhammācariya*). They practised diligently and since they are highly intelligent, they reported that they reached the cessation stage very soon. Now I have to advise them to make resolutions, thus, "In half an hour, may I reach the cessation and the cessation time be 5 minutes; 10 minutes and so on". Since these monks are to be meditation teachers, they are asked to make resolutions. After they are being asked to make resolutions they are not able to attain the *phala* which they have already achieved. Before that they could attain the *phala* quite easily. What has happened? (Because of weak *samādhi*, Venerable Sir).

Oh, it is not so. It is because of the worries, such as, "Will I be able to reach the *phala*? Will

I be able to fulfill the resolution?" These are the worries. Didn't these worries appear? (Yes, these worries appeared, Venerable Sir). Normally these monks can attain the *phala*, since they are asked to make resolutions, they cannot do it any more, because they are worrying about whether they will reach the *phala* or not, whether they will reach the goal or not, these doubts are appearing. So if there is any worry----? (It cannot be accomplished, Venerable Sir). Yes, the resolution cannot be accomplished. That is why it is important to keep your own mind relaxed. Never mind, whether reaching the *phala* again or not. I will make the resolution. That is, the mind must be relaxed, isn't it? (Yes, the mind must be relaxed, Venerable Sir).

"I must reach it! I must reach it!" If you are so anxious can you be able to reach the *phala*? (It cannot be reached, Venerable Sir). Didn't the *Buddha* expound that the middle way (*majjhimapatipadā*) must be followed. (Yes, the *Buddha* had expounded thus, Venerable Sir). In every thing, the middle way is very important. Over and over again shall the practice be done, so as to reach the *phala* which have already been achieved.

The second section I have talked about is fairly complete, that is, how to practise to maintain the *phala* already achieved. Now the third section,

that is, the correct way to reach the higher *magga* and *phala* will be explained.

**To higher *magga* and *phala***

First of all, recite the motto.

**Motto: Limit the days,  
 Forgo the desire,  
 Incline the mind,  
 These three must truly be made**

Firstly, to practise for higher *magga* and *phala*, the days must be limited. Secondly, the desire to enjoy the lower *phala* must be given up. Thirdly, the mind must be inclined to reach higher *magga* and *phala*. How many points? (Three points, Venerable Sir). First, the days must be limited. From this day to that day, I will practise to experience the higher *magga* and *phala*, that is, limiting the days of practice. Second, the desire to experience the lower *phala* must be limited. Third, the mind must be inclined to practise for higher *magga* and *phala*. The benefactor, Most Venerable Mahasi Sayadaw himself has advised to practise by these three points.

That is why in practising to reach higher *magga* and *phala*, from which *nāṇa* should it be begun. It shall have to be begun from *Udayabbaya nāṇa*. On becoming an *ariya*, practising must be begun from *Udayabbaya nāṇa*. But unlike at the lower



*phala*, experiencing the series of *ñāṇa* successively does not come quickly. To realize the lower *phala*, because of the training, the cessation is reached quite quickly. Now it is not that fast. But it is not as slow as when trying, for the first time, to reach the lower *phala*. Now it is in the intermediary state. Shouldn't the characteristics be known? (Yes, it should be known, Venerable Sir).

It is not as fast as in realizing the lower *phala*. It is not as slow as trying for lower *phala* as a *puthujjana*. It is in between. From what shall the practice be begun? (Must begin from *Udayabbaya ñāṇa*, Venerable Sir). Now, beginning back again from the initial stage of *Udayabbaya ñāṇa*, the colours and lights, images and shapes (*nimitta*) may be seen distinctly again.

When this happens the *yogi* becomes doubtful and thinks he is again at the lower *ñāṇa* and whether the *dhamma* experienced is correct or not. This doubt can appear, isn't it? (Yes, this doubt can appear, Venerable Sir). No, do not have such doubts.

Now the *yogi* is back at the initial stage of *Udayabbaya ñāṇa*, the images, shapes, monasteries, pagodas and so on, may be seen distinctly again. Because it is distinct, don't you have to note as they appear? (Yes, it has to be noted

as they appear, Venerable Sir). When seeing the lights, note as “seeing, seeing”; when seeing the shapes and forms, note also as “seeing, seeing”. As the *yogi* continues practising step by step, the mature *Udayabbaya ñāṇa* will be reached. After the mature *Udayabbaya*, *Bhaṅga ñāṇa* will be reached. There are many *yogis* who do not perceive distinctly at *Bhaṅga ñāṇa*. When the *Bhaṅga ñāṇa* is not distinct, how can the *yogi* progress further? (The *yogi* cannot progress further, Venerable Sir). Yes, the *yogi* cannot progress.

I have already talked about how to note at *Bhaṅga ñāṇa* to be distinct. Never the less, I shall talk briefly again. At the *Bhaṅga ñāṇa* if its characteristics are not distinct, don't you have to pay more attention to the dissolution of the objects? (Yes, there must be more attention, Venerable Sir). Pay more attention to the end of “rising” and for the end of “falling”----? (More attention must be paid, Venerable Sir). End of “lifting”, end of “pushing”, end of “dropping”---? (More attention must be paid, Venerable Sir). Which ever sense-object the *yogi* may be noting, he must attentively note to catch the endings. When these endings are comprehended, the passing away of these endings will be perceived gradually and distinctly by the *yogi*. The more it becomes distinct, the more the *yogi's* noting becomes powerful. As

the endings are distinct, the passing away can be perceived and then the shapes and forms (*nimitta*) also disappear automatically. From *Bhāṅga ñāṇa*, *vipassanā ñāṇa* has become powerful (*balavant*). As I have said before, *Nāmarūpa pariccheda*, *Pacceya pariggaha*, *Sammasana* up to *Udayabbaya ñāṇas* are the weak (*tarunā*) *vipassanā ñāṇas*. The *yogi* has to ignore the shapes and forms (*paññatti*). When apparent reality, concept (*paññatti*) is realized distinctly, the ultimate reality (*paramattha*) is submerged.

**Motto: When *paññatti* is distinct,  
*Paramattha* is submerged.**

From *Nāmarūpa pariccheda ñāṇa*, *Paccaya pariggaha ñāṇa*, *Sammasana ñāṇa*, up to *Udayabbaya ñāṇa*, the *paññatti* is so distinct that the *paramattha* is submerged. The *yogi* has to note, as much as possible, that submerged *paramattha*. At the *Bhāṅga ñāṇa*, the *vipassanā ñāṇa* has become so powerful that only the *paramattha* is distinct. When the ultimate reality (*paramattha*) is distinct, the apparent reality, concept (*paññatti*) is submerged.

**Motto: When *paramattha* is distinct,  
*Paññatti* is submerged.**

When the *paramattha* has become distinct, after sitting for a short while, head, body, leg, hand

and so on, the shapes, are not distinct any more. The actions of “rising” pass away fleetingly, the actions of “falling” pass away fleetingly, what ever sense objects is noted the phenomena pass away fleetingly; which means that the *vipassanā ñāṇa* has become powerful. The passings away are experienced very quickly in accordance to the *yogi’s* intelligence. As soon as the “rising” is noted, the action of “rising” passes away fleetingly and the passing away of noting mind that follows is experienced. When the “falling” is noted, the action of following passes away fleetingly and the passing away of the noting mind that follows is experienced, which makes the *yogi* realize the impermanance. Doesn’t the *yogi* realize this impermanance automatically in his intelligence? (Yes, the *yogi* realizes the impermanance automatically, Venerable Sir). The word impermanance is in English, what is this word in *Pali*? (*Anicca*, Venerable Sir). At *Bhaṅga ñāṇa*, the true impermanance, the *paramattha anicca* is correctly realized by the *yogi* himself.

As the passings away are so fast, the *yogi* feels like being tortured and becomes unhappy. Doesn’t the *yogi* thinks that as suffering? (Yes, the *yogi* thinks so, Venerable Sir). How to prevent these passings away which is suffering? There is no way to prevent this. Passing away and torturing are

happening according to their own nature. It is uncontrollable. Uncontrollable is in English, what is it in *Pali*? (*Anatta*, Venerable Sir). These three words *anicca*, *dukkha* and *anatta* have been heard a long time ago since childhood. Now, where are you finding them? (In my own body, *khandā*, Venerable Sir). O, it is so delightful to find them actually in one's own *khandā*.

“I have never experienced thus, Venerable Sir. Now the mind is inclined towards passing away so that the passing away is experienced distinctly, leading to the knowledge of impermanance (*anicca*), suffering (*dukkha*) and uncontrollability (*anatta*). Since I am getting older and seeing these three true characteristics of *anicca*, *dukkha* and *anatta*, I feel so happy that I even shed tears, Venerable Sir”. Because of being very happy, tears are shed, isn't it? (Yes, tears are shed, Venerable Sir). Are they hot tears or cold tears? (Cold tears, Venerable Sir). This experience is also the cause for realization of *dhamma*.

On seeing the passing away in his own body, *khandā*, the *yogi* likes it so much that he notes it respectfully and attentively. By noting thus, doesn't the *yogi* progress successively in the series of *ñāṇa*? (Yes, the *yogi* progress successively, Venerable Sir).

Seeing the passing away very quickly, doesn't the *yogi* come to realize that, O, this *khandā* is so fearful? (Yes, it is realized thus, Venerable Sir). To realize this fear is at which *ñāṇa*? (*Bhaya ñāṇa*, Venerable Sir). Yes, it is *Bhaya ñāṇa*. Always seeing the passing away makes the *yogi* see the fault that there is nothing good in this *khandā*. Seeing such faults is at which *ñāṇa*? (*Ādinava ñāṇa*, Venerable Sir). All the time perceiving the dissolution makes the *yogi* realize the weariness that there is nothing likeable in this *khandā*. What *ñāṇa* is it, when weariness is comprehended? (*Nibbidā ñāṇa*, Venerable Sir). Wanting to be delivered quickly from this *khandā* is at which *ñāṇa*? (*Muñcitu kamyatā ñāṇa*, Venerable Sir).

The series of *ñāṇa* is realized more distinctly than before. The *yogi*, who is trying for higher *magga* and *phala*, is more fearful of the *lokiya* sense-objects that lead to *sanisārā vatta dukkha*. These have not been distinct that much before. The *yogi* gets more fearful to experience the *lokiya dukkha* of the sense-objects. In seeing the fault also, the *yogi* sees the faults more and more in the *lokiya dukkha* of the sense-objects. To be weary at *Nibbidā ñāṇa*, the *yogi* has never been as weary as now. The weariness is more distinct. The desire to be delivered becomes exceptionally distinct. After all, the *yogi's* mind is very reluctant to deal with the *lokiya* sense-objects.

Due to the extreme reluctance of the *yogi*, he thinks he cannot realize *dhamma* any more. He can get depressed. Isn't he? (Yes, the *yogi* can get depressed, Venerable Sir). Nothing can be comprehended distinctly any more. Weariness and reluctance are so dominant that the *yogi* thinks he can no longer realize *dhamma*. Depression can also set in. Should the *yogi* be depressed? (No, the *yogi* should not be depressed, Venerable Sir).

This kind of comprehending weariness is a good foundation for realization of the higher *magga* and *phala*. The more distinct these distressful states are, the more the desire to be delivered arises. Doesn't the *yogi* have to try harder in meditating. (Yes, the *yogi* must try harder in meditating, Venerable Sir).

To be weary like this, fearful and frightful of all the *sankhāra* sense-objects, is a good foundation. The more the *yogi* is fearful, the firmer the foundation becomes. Knowing that it is a good foundation, can't the *yogi* try harder in meditating? (The *yogi* can try harder in meditating, Venerable Sir). Yes, the *yogi* can try harder in meditating. This fact should also be known. The mind is very much reluctant to associate with the *lokiya* sense-objects now than when he was at the lower *magga* and *phala*. The *yogi* is so down hearted that he does not even want to meditate

any more and gets very depressed. Doesn't the *yogi* have to be careful of this state of mind? (The *yogi* has to be careful, Venerable Sir). Yes, the *yogi* must be careful and not get depressed.

Reflecting that these facts are the good supporting foundation to reach higher *magga* and *phala*, shouldn't the *yogi* make more effort? (Yes, the *yogi* should make more effort, Venerable Sir). As the meditation is continued, when *Sankhārupekkha ñāṇa* is reached, perceptibilities or perceptions become exceptionally better than before. Not only the perceptions are better, they happen more and more frequently. The perceptions are stronger and clearer than before.

Isn't it more clear for the *yogi* who will reach the higher *magga*? (Yes, the perceptions usually get clearer, Venerable Sir). The notings are getting exceptionally better and are occurring at close intervals. Don't you have to pay attention of the stage that you will be reaching? (Yes, attention has to be paid, Venerable Sir). The perceptions are usually getting more and more clear than before. When the perceptions are good, frequent and clear, isn't the *yogi* heading for higher *magga* and *phala*? (The *yogi* is heading for higher *magga* and *phala*, Venerable Sir). Yes, the *yogi* will certainly proceed. When the *ñāṇa* is not fully developed yet, the *yogi* might stay at



*Sankhārupekkhā ñāṇa* for 2-3 days or one or two months. Will the *yogi* get down hearted because of the delay? (No, will not be down hearted, Venerable Sir). Yes, the *yogi* must not be depressed.

Why? Because the perceptibilities or perceptions are better, clearer and frequent, shouldn't the *yogi* himself decide that "One day I will reach the higher *magga* and *phala*?" (The *yogi* must decide thus, Venerable Sir). Yes, the *yogi* must decide thus. Never mind, whether it takes long or not, I shall continue practising. As the practice is continued, when the power of *ñāṇa* is fully developed, exceptionally good and fast perceptions appear, then all the *sankhāra dhamma* cease and the second *magga* and *phala* is reached.

The second *magga* and *phala* means, the *Sakadāgāmi magga* and *Sakadāgāmi phala*. Has the *yogi* progressed? (The *yogi* has progressed, Venerable Sir). Yes, the *yogi* has progressed. I can only show you the way, but it is the duty of the *yogi* to----? (It is the duty of the *yogi* to practise, Venerable Sir). The happiness experienced at this higher stage, that is *Sakadāgāmi magga* and *Sakadāgāmi phala*, is now more distinct, more subtle and more profound. Isn't this to be noted? (Yes, it is to be noted thus, Venerable Sir). The *yogi* has never being happy like this before.

Now, after the cessation and regaining consciousness, the *yogi* is extremely happy. If the happiness is more than that of before, have you reached the higher *magga* and *phala*? (Yes, the higher *magga* and *phala* is reached, Venerable Sir).

You can also decide with this kind of happiness, but the *yogi* will not be able to know by himself for quite sometime. While practising at this stage, isn't the suffering (*dukkha*) more severe than before? Then at the *Sankhārupekkhā ñāṇa*, isn't the perceptibilities more swift and distinct? (It is more distinct, Venerable Sir).

Automatically, perceptibilities get exceptionally good and the notings get more continuous. This phenomena is not done by the *yogi*, it is happening on its own accord. The notings are getting clearer and it must be acknowledged. It is getting nearer to the goal. If the notings are better, easier and clearer, isn't it obvious that the power of noting is building up to reach the higher *magga* and *phala*? (It is obvious, Venerable Sir). Yes, it is obvious. This *dhamma* talk on how the higher *magga* and *phala* is reached and the way to reach it is fairly complete.

I shall conclude this *dhamma* talk by explaining the benefits of limiting the days and forgoing the desire. Yes, the days must be limited. The benefit

of limiting the days in striving for higher *magga* and *phala* is, because if the higher *magga* and *phala* is not achieved during the limited time, for example, in 10 days, higher *magga* and *phala* has not achieved, it is easy to enjoy the lower *phala* again. When the number of limited days are over and cannot reach the higher *phala*, you can experience the lower *phala* that you are used to? (Yes, it can be experienced quite easily, Venerable Sir). This is how you can get the benefit in easy attainment of lower *phala*.

If practising is done without limiting the days and many days pass by without reaching the lower *phala* and also not reaching the higher *phala*, the *yogi* may feel undesided. Don't you think there is benefit acquired in limiting the days? (There is benefit acquired, Venerable Sir). Yes, there is benefit. Let us recite the motto.

**Motto: Limiting the days,  
Even if overdue,  
Lower phala can easily be attained.**

A wish is made while practising by limiting the days: "During the days decided, may I reach the higher *magga* and *phala*". If the higher *magga* and *phala* is not reached in time and the days are overdue, then the *yogi* can experience the lower *phala* very easily. If the days are not limited and

the higher *magga* and *phala* is not reached for many days, the lower *phala* cannot be realised again also.

**Motto: Not limiting the days  
 Many days have passed,  
 Lower phala cannot be attained.**

Without limiting the days, practising only by inclining the mind for higher *magga* and *phala* after many days have passed, not only the higher *phala* but also the lower *phala* cannot be realized. Therefore, the days are to be limited in practising. This talk on the benefit of limiting the days in fairly complete now.

I shall continue the talk by explaining the benefit of forgoing the desire to realize the lower *phala* already achieved. This desire must be given up completely so that there is the benefit of not realizing the lower *phala* again. In case the *yogi* goes back to the lower *phala* again and again, will he be slow or fast to reach the higher *phala*? (He will be slow, Venerable Sir). If the *yogi* is repeatedly experiencing the lower *phala*, his *nāṇa* may take a long time to progress. Since his habit is in experiencing the lower *phala* again and again, will he be able to progress? (He will not be able to progress, Venerable Sir).

If the desire has been cut off and eliminated completely, the *yogi* will not realize the lower *phala* again. Because of not going back to the lower *phala*, isn't the momentum to get to higher *phala* strengthened? (The momentum gets stronger, Venerable Sir). When the power of *ñāṇa* is well matured, the higher *phala* will certainly be reached. Hence the benefit of reaching the higher *magga* and *phala* can be attained.

On continuing to practise without eliminating the desire completely, if the power of *ñāṇa* is not very strong, the lower *phala* will be attained over and over again and the higher *magga* and *phala* may not be realized. Only by eliminating the desire, can the higher *magga* and *phala* be reached. Isn't it very beneficial to eliminate the desire? (It is very beneficial, Venerable Sir).

After reaching the higher *magga* and *phala*, some *yogis* want to experience the lower *phala* again. If the *yogi* thinks that he has already reached the higher *magga* and *phala*, but never the less, he wants to try to attain the lower *phala*. Will he be able to do so? (The *yogi* will not be able to do so, Venerable Sir).

I have come across a *yogi* who reported, "I tried for lower *phala* again, but was unable to do so,

why is it? Venerable Sir". Yes, the lower *phala* cannot be attained, why? Because the *yogi* has become a different person. Will the *yogi* who has reached the higher *magga* and *phala* be able to experience the lower *phala*? (Cannot be experienced, Venerable Sir). Yes, he cannot experience it any more, because he has already become a different person and on reaching the higher *phala*, the lower *phala dhamma* are extinguished. (The lower *phala* cannot be experienced again, Venerable Sir). Let us recite the motto to remember better.

**Motto: For higher *ariya*,  
Lower *phala*  
Cannot again be experienced.**

Is a higher *phala ariya*, be able to experience the lower *phala*? (Not possible, Venerable Sir). Yes, it is no longer possible. To understand why it is so, let us recite the motto.

**Motto: At the higher *phala*,  
The lower *phala*  
Is truly extinguished.**

The *yogi* has become a different person. At the higher *phala*, all the lower *phala dhamma* are automatically extinguished. Once it is extinguished,

can it happen again? (No, it cannot happen again, Venerable Sir).

**Motto: On account of this extinction,  
The *ariya*, the possessor of higher  
*phala*,  
Cannot experience the lower *phala*.**

The *yogi* who has not much general knowledge, thinks that he has reached the higher *phala*, and tries to experience the lower *phala*, will he be able to accomplish it? (He will not be able to experience the lower *phala*, Venerable Sir). Yes, he cannot. When the lower *phala* is definitely not experienced by the *yogi*, then his higher *dhamma* are truly firm. Doesn't he know that it is truly firm? (Yes, he can know that it is truly firm, Venerable Sir).

A special information to note here is, both *sotāpanna* and *sakadāgāmi* persons are "*silesu paripurakari*", that is in *Pali*, which means, *silesu* is having *sīla* (morality), *paripurakari*, to practise till perfection. Both persons are of the same level in practising perfect *sīla*. Don't the *sotāpanna* and *sakadāgāmi* persons have the same endeavour to observe the *sīla* perfectly? (They are the same, Venerable Sir). Because they are of the same category in *sīla*, it is easier to become a *sakadāgāmi* from being a *sotāpanna*. The way they observe *sīla* is the same, that is why it is easy.

As for an *anāgāmi* person, he is “*samādhisamena purakari*”, in *Pali*, which means he is endowed with full *samādhi sekha* (training). That is why to become an *anāgāmi* from *sakadāgāmi* is not easy. It is a little bit more difficult. Doesn't it mean he has to practise to have full *samādhi*. (Yes, it means thus, Venerable Sir).

Some of the *yogis* reported, “We are at least *sakadāgāmi* persons. We try for the higher level of *anāgāmi*, but it is not possible. We don't know why? Venerable Sir”. Aren't the levels different or not? (The levels are different, Venerable Sir). “Because the levels are different, what shall we do? Venerable Sir. We don't know how to proceed. We don't want to practise any more”, said the *yogis*. So I have to advise thus, “*Yogi*, practise the *samatha kammaṭṭhāna*: the *mettā kammaṭṭhāna* and *Buddhānussati kammaṭṭhāna*”. To develop the full strength of *samādhi*, don't you have to get the help of *samatha kammaṭṭhāna*? (Yes, it must be supported thus, Venerable Sir). *Samatha kammaṭṭhāna* is certainly a great help. Now the *yogis* are satisfied and they could practise again. Before they could not practise at all. They could not proceed any more, because the level is high. When the *yogi* cannot progress any more, what help should he get? (The help of *samatha kammaṭṭhāna*, Venerable Sir). Yes, *samatha kammaṭṭhāna* is a great help.



Now this talk is fairly complete. Will it be good or not to repeat the mottos to remember better? (It will be good, Venerable Sir). From the second section of this *dhamma* talk, how to practise and maintain the lower *phala* already achieved, recite the motto.

**Motto: The *phala* truly achieved,  
To reach it again quickly and  
maintain it longer  
With this aim, practise over and over again.**

From the third section of this *dhamma* talk, the correct way to reach the higher *magga* and *phala*, recite the mottos.

**Motto: Limit the days  
Forgo the desire  
Incline the mind,  
These three must truly be made.  
For higher *ariya*,  
Lower *phala*  
Cannot again be experienced.**

By knowing this fact, then isn't it easy to reach the higher *phala*? (Yes, it is easier to reach, Venerable Sir).

**Motto: At the higher *phala*,  
The lower *phala*  
Is truly extinguished.**

**On account of this extinction,  
The *ariya*, the possess of higher  
*phala*  
Cannot experience the lower *phala*.**

That means the *yogi* cannot experience the lower *phala*. This *dhamma* talk is fairly complete.

To-day, by virtue of listening to this *dhamma* talk on The Correct Way of Progressing to Reach Higher *Magga* and *Phala*, may you be able to follow, practise and develop accordingly and may you be able to realize the noble *dhamma*, and the bliss of *nibbāna*, the extinction of all sufferings, that you aspire for, swiftly and with ease of practice. (May we be endowed with the blessings, Venerable Sir).

Sadhu! Sadhu! Sadhu!

May all beings in the ten directions,  
Be free from harm,  
Be free from physical suffering,  
Be free from mental suffering,  
Physically and mentally at ease,  
With peace and happiness,  
May they be able to bear the burden of life.

*Saddhammaranisī* Yeiktha Sayadaw

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